

THE CHRISTIAN CENTURY

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TWO GREAT CON- VENTIONS

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AT ZURICH

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LOS ANGELES

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VIEWED BY WILLIAM T. McELVEEN

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700 E. Fortieth St.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT • • • • EDITORS

The Great Commission

He called them to be followers. He sent them forth to be leaders. The time between the call and the commission was very short. It was only three years since He himself began to preach. It was only a year and a half since they began their constant following of Him. We wake now and then with astonishment and consider how much can happen in a little while and how the whole aspect of life is changed by the incidents of a few short weeks. He sent them into all the world; He himself had seen but little of the world. He made a journey to Egypt when He was a baby, but never traveled so far afterward.

It was doubly strange that he should have done that in view of his own rejection. The Indian chief, Blackhawk, answered the white missionaries with astonishment and indignation when they told him that they had come to preach a Christ who appeared to the white man and was crucified by them. "Why," asked the Indian, "should the white man tell us of a Christ whom they crucified? We would not have done so if so good a prophet had come to us. We would have honored him, but if we had crucified him we never would go about the world telling it."

* * *

It is remarkable that Jesus, having himself been rejected, expected His disciples to secure an acceptance which He himself had not been able to establish. It is doubly remarkable that He expected the world to believe what the Jews rejected. They stood on the Mount of Olives looking over toward Jerusalem; they could see the Damascus gate through which He had staggered under the weight of His cross; they could look down on the summit of Golgotha where He suffered and died. They could almost see the door of Joseph's tomb over which they stood when Jesus told His disciples that all power was given unto Him in heaven and on earth. Nothing is more remarkable than the faith of Jesus in His own mission, unless it be the fact that that faith appeared most triumphant in view of the very experiences which might have seemed to destroy it.

The world was very large. Those Galilee fishermen had very little to encourage them to explore it. Not much of worldly joy had come to them as the result of the exploits out from the villages of the Sea of Galilee. Why should they go into all the world? The Lake of Gennesaret was large enough for their tiny boats and the markets of Capernaum and Bethsaida were ample for the disposal of the fish they caught. Why should they go anywhere but back to their fishing and let the world take care of itself?

But they knew the Lord had sent them, and in their hearts they felt the mighty impulse that would not let them go back. Their old, past life had somehow become impossible; whether they obeyed the present call of duty or not, they could not go back again and find things just as they had been.

They went into all the world. We do not have to complete the story of their journeys, but we know they were scattered abroad and wherever they went they told the story of Jesus. Some of them went because they had to go, the spirit of persecution drove them out. Some of them went because they wanted to go. Some of them went because of other business which invited them, but whatever they did and wherever they went they told the world about Jesus.

The world heard and listened. Before the end of that century, there were little churches established all over the Roman Empire. There were saints in Caesar's household. The prisoners of the cross preached in bonds, but the word of God was not bound and the truth spread over sea and land. They still are going into all the world. The world is very wide. For the first time in history we know how wide it is; we have measured it. We know not merely the breadth of its oceans and the area of its continents, but we know how many are its languages; we know the number and nature of its religions; we know its hostilities and prejudices; we know the inertia and the vindictiveness and the reactionary character of backward peoples. We have taken up what Kipling calls "The White Man's Burden."

* * *

Ten thousand men believe in foreign missions now who did not so believe ten years ago. They have seen a new Turkey born in a night, born in the bonds of revolution; they have seen a new China casting off the triumphs of ignorance and oppression and struggling with blind power into the dazzling and perilous conditions of a republic. Men who never believed in foreign missions before have suddenly awakened to the importance of having trained leaders against the hour when these backward people shall suddenly rise to claim the inheritance of the enlightened and find themselves unprepared for it. But these are not the only reasons why the Gospel of Christ needs to be taught to all the nations. The deepest needs of human life are its spiritual needs. The most compelling obligations are those wherein we answer the command of God and the cry of the human soul.

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The First Commandment With Promise

The commandment to children to honor their parents is based upon the assumption that parents are worthy of honor. To be worthy of honor one must make an honest, courageous fight for character. One who lacks the power to control his temper, who habitually yields to his appetite for strong drink, or who always quits work when he finds work difficult and play inviting, will hardly win the honor which he covets from his children.

But something more than love of right and definite notions of right is needed that parents may teach children to respect them. Many of us remember that much of our happiness in early life came from being associated with older persons whom we now know not to have been less able and industrious than others from whom we derived very little happiness directly. The explanation is that the former retained the imagination of childhood and knew what pleased children while to the latter a child was an abbreviated adult. We remember how often good men and women were harsh and brutal to us. We were indignant at their injustice. We have since learned that they meant well and that they wronged us because they were ignorant.

The church and the community induce children to respect experience when they provide for the needs of the children. By the service it renders the church commands reverence. Are there misunderstood, neglected children within the field of the church? The Sunday-school becomes a glorious institution to these children if it sends to them some one with an understanding mind and a heart of sympathy. Are there bad boys in town and do they revile age and dignity? The policeman's club will not cure them of their badness. The chances are that they do not know of any good citizen who can play with them—show them how to enjoy life. How shall we teach the boys to honor the flag? Let the flag be carried by men who know and appreciate boy life.

How shall we honor our parents? Shall we tell them of their services to us? Shall we make presents to them? Shall we mark the anniversaries of their birth and their marriage with festivities? Yes, all these things we should do provided our parents appreciate them. And when they are gone, we should honor their resting place. But these are not the most important ways in which children honor their parents. We honor parents most when we are not thinking of the duty we owe to them but are mastered by the passion for truth and right. If they exercised their right to think and followed their sense of right even when it led them to oppose customs held in honor, it may be that we shall have to depart from their ways in order to be imitators of their faith and integrity.

"A fool never learns; the average man learns from his own experience; the wise man learns from the experience of others." Parents are supposed to have a wider and richer experience than their children, and they usually have. They know that one who spends more money than he earns will come to grief. The necessity of guarding the health is very clear to them. They have learned that one who looks for happiness in this world will look in vain unless he is able and willing to do well some part of the world's work. This experience of the parents is one of the best inheritances of youth. To reject it is to reject life. If a substance has been found to be a poison, only the fool will wish to eat it in order to discover for himself what it will do for him.

"Father has such queer notions about the way I ought to dress," said a young girl who was exerting herself with desperation to follow the most outlandish fashions. One of our novelists puts into the mouth of a young woman the question, "Isn't it strange that fathers should be on the wrong side of every question?" The

notion that wisdom was born with him is apt to get into the head of any young fellow. The cure of such folly is experience with the world. Let the young man who knows it all have a few rounds with the world and let him be relieved of all protecting pads so that he will strike the ground hard. Conceit takes its departure after the world has thrown a man down, stepped on him, rolled him in the dust, and shown him how helpless he is when he discards the wisdom of experience. When we have to take the full consequences of our foolishness, we soon acquire a wholesome respect for the man who can tell us how to avoid trouble. The good customs of the home will then cease to be treated as obstructions in the highway of self-expression and the advice of a wise father or mother will not be received with contempt. [Mid-week service, Aug. 13. Eph. 6:2; Ex. 10:12.]

In Explanation

During the past few months the task of organizing the Disciples Publication Society and securing capital with which to finance it has, in the main, fallen to the lot of the editors of The Christian Century. With the foundation work of the Society now approaching completion, it is expected that Mr. Morrison and Dr. Willett will resume direct editorial charge of The Christian Century by September 1, with an enlarged paper and greatly enriched pages.

Enrichment by Grief

It may be that somewhere, in this daily path of yours, a great sorrow is lurking, a sorrow that will blot, for a season, the sun from the heavens, and will lie upon your heart like a great load. What are you going to do with it when it comes? Are you going to be crushed by it, to be embittered and hardened by it, to let it cast a baleful shadow over your own life and the lives of all who come near you? If you meet it as fate, that is what it will do for you; your life will be blasted. But that is not what it ought to do for you. It ought to bring you the largest, the richest, the most precious of all the gains of life. For this it is appointed; if you use it as it ought to be used, this will be its fruit. True and deep, is the poet's insight when he sings:

Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow,
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast. Allow
No cloud of passion to usurp thy brow
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
Thy soul's marmoreal calmness. Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end.

Such is the ministry of sorrow; such are the great and beautiful gifts always in her hands to those who receive her as God's messenger. And if, when your trouble comes to you, instead of raging against it, in complaints and deprivations, which, to say the best, are futile, you will but stop and ask how you best may use the opportunity that has come to you; how you may keep your load from crushing others; how you may find surecease from your own sorrow in bearing the burdens of others; how the purifying influence of this suffering may make you gentler, kindlier, more hopeful, more sympathetic—then the scripture will be fulfilled in you which says that tribulation worketh patience; and patience, experience; and experience, hope; and you will come to see that your great sorrow was your soul's great opportunity. Surely this has been the experience of multitudes in all the ages who have found their lives enriched and ennobled by their friends.—Washington Gladden.

A Personal Word

I wish to say a personal word to the readers of The Christian Century concerning the Bethany System of Sunday-school literature now at last completed. For the past four years it has been my function, as representative of the Disciples, to edit the graded lesson series in co-operation with the Sunday-school editors of the Presbyterian, Congregational and Methodist denominations.

The series is practically complete with this year. I have read manuscripts or proofs of some 120 publications. The series is the most comprehensive and adequate graded lesson system that has ever been produced. It is, too, a remarkable demonstration of the new spirit of unity among the churches. I have observed with satisfaction the disposition of my brethren of the other communions to make concessions in the interest of unity, and have been impressed as never before with the catholic position of the

Disciples in being compelled to ask for so few such concessions.

Including the graded lessons the Disciples Publication Society has now completed a comprehensive system of Sunday-school literature. On returning home after a two months' trip in the interest of the new Society I am surprised and delighted at the good things accomplished in my absence. I find international uniform literature for adult classes and the home department; teacher training courses (the first standard course in preparation and the advanced standard course now ready); special texts for young peoples' and adult classes; and five weekly papers—"The Mayflower," for primary pupils, (published by the Pilgrim Press), "The Boys' World" and "The Girls' Companion" (David C. Cook's popular publications), "The Junior Weekly," for boys and girls and "The Conquest" for adult and young people's classes. The two last named are new publications produced by the Disciples' Publication Society and edited by Mr. Thomas Curtis Clark. The first three mentioned have been selected, after looking the whole field over, as the very best things published. The Society intends to sell them to our schools until it finds or can produce something better.

"The Conquest" is, without doubt—if my judgment is of any value—destined to be the leading paper in its field. It is full of meat. I have just examined the proof pages of the first number and am writing this note under the enthusiasm of what I found. It is a paper with vitality and outlook. It has broken from the tradition that a Sunday-school weekly must be pale and nerveless. I think people will come to Sunday-school just to get their "Conquest" when other motives are not sufficient.

Equally attractive and original is "The Junior Weekly" for Junior boys and girls, with the same editor as "The Conquest."

Mr. Clark is well-known among the Disciples of Christ. He received his training for his present task in the Christian Publishing Company, of St. Louis, under Dr. J. H. Garrison, where for five years he worked in the Sunday-school department. His father, Rev. Thomas J. Clark, held two notable pastorates before his present charge at Albion, Ill., one at Vincennes, Ind., extending over twenty years, the other at Bloomington, Ind., covering a period of fourteen years. The son's remarkable record in the leadership of the adult classes in First Church, St. Louis, reveals him as a Sunday-school man in practice as well as in theory. He knows what a Sunday-school periodical ought to be, and is happy in the freedom now accorded him to work out his ideals. He has insight into young life, and builds his papers upon his personal knowledge of what Sunday-school youths and adults want, rather than upon some set conventions governing this type of literature.

I am pleased to say this word of introduction on behalf of Mr. Clark, and to commend the organizing and editorial talent which his efforts of the past several months in our office have displayed. With my work as editor of the graded lessons practically done, my own active connection with the Sunday-school department of this house will soon cease and my undivided effort will be given to the Christian Century. I wish at this time to suggest to all our readers who have any interest in Sunday-school work that they write to the Disciples Publication Society for the new Bulletin of Sunday-school supplies and examine it with an eye to introducing into their schools the Bethany System, including graded lessons, uniform lessons and weekly periodicals.

CHARLES CLAYTON MORRISON.

Beer and Fish

Owing to a failure to pay the tax, says a recent newspaper dispatch, 3,081 barrels of beer of a defunct brewery company were poured out into the Mendota, Ill., river, resulting in the death of thousands of fish and detriment to farmers' stock along the river. The farmers are said to be up in arms and threaten dire vengeance on the city for allowing the beer to be poured into the river. Some people take more pains with their hogs than they do with their boys. They allow moral poison to be brewed for human beings to drink. It brings business to the community. But when their cattle are injured by the same stuff poured into the river, it touches them in their most sensitive spot and they have an acute attack of purse-stringitis. If beer does this to fish, what will it do to men?

Governor Cox in a recent address to the students of Ohio Northern University at Ada predicted a speedy suffrage victory in Ohio.

Canada has refused to vote \$35,000,000, or any other sum, for the construction of dreadnaughts for the British navy.

The Christian World

A Page for Interdenominational Acquaintance

"Devoted to the Conversion of America"

The editor of this department has before him a Roman Catholic magazine entitled "The Missionary." It is a well-printed, dignified periodical of forty-three pages, exclusive of the advertising sections. It is published monthly at the Apostolic Mission House, Washington, D. C. The Paulist fathers are fathoming it. It is the official organ of the official church propaganda. The Paulist fathers are experts in the art of making proselytes. They "know how." If you don't believe it, here is their own advertisement for it: "The Apostolic Mission House, situated on the grounds of the Catholic University, is a normal school for preachers and convert makers." The August number of "The Missionary" carries out the Paulist idea of convert making, with the legend, "Devoted to the Conversion of America" on the front page cover.

Two things, at the outset, may be conceded as undeniable: first, the Paulist fathers have a right to make as many "converts" as they honestly can; second, America certainly needs a "conversion" of some sort. But, here is where we Protestants come in. Roman Catholics loudly object to our sending missionaries to so-called Roman Catholic countries on the ground that the people in those countries are already baptized Christians, and yet at the same time these same people maintain missionaries in this land of baptized Christians with the avowed intention of "making converts." We see no menace in the Paulist fathers working as they do in this country, especially when we know that some of the Paulist fathers are today in New York working as pastors of Protestant churches. The convert maker, by an irony of fate, occasionally has become a convert himself, and so we are not losing any sleep over our zealous brethren of the Apostolic Mission House. But, we beg leave to advise the Roman Catholic Church to play the game of convert-making fair, according to rules. If we do not object to their convert-making propaganda in this land of baptized Christians, neither should they, as they incessantly do, when we go to their lands with the helping hand of Christian uplift. What is good for the goose is good for the gander.

In meantime, let us set our own selves to the task of "converting" America. The Paulist fathers, so far as we are able to ascertain, have no monopoly on the business. Heaven knows that this land needs conversion, a conversion from materialism into spirituality, from commercialism into Christliness, from rattle-brained provincialism to Christian universalism, from gold to God, from the mania of pleasure to the pains of the cross. Will not the Paulist fathers engage themselves in a task something like this? If they do, we shall be the first to applaud and wish them Godspeed.

Clerico-Militarism

While America is leading the world in peace-ideas, the Roman Catholics of America are revealing themselves as militarists of the most pronounced type. The "military mass" has become a feature in the life of that church, as may be seen from the following account in the Western Watchman of July 3:

Cleveland, Ohio, June 20.—One hundred thousand men and women, the largest gathering ever assembled in Cleveland at a religious service, attended the first open-air military mass in the history of Ohio Catholicism this morning in Rockefeller Park.

The mass was celebrated by Right Rev. John P. Farrelly, Bishop of Cleveland.

The big crowd, composed of Catholics and non-Catholics, stood in a huge semi-circle, banked thousands deep before the altar.

Preceding the mass was a parade of 10,000 uniformed members of the Knights of St. John and other Catholic military organizations.

At 10:20 o'clock a salute of thirteen guns of Battery A, located on the upper boulevard of Rockefeller Park, announced the arrival of the vanguard of the parade. Facing the altar and at the left of the audience were especially constructed stands for the united choir of 200 voices.

Inspired by the enthusiasm and eager anticipation of his audience, Bishop Farrelly extended his informal address scheduled to occupy ten minutes' time to half an hour. "My heart is seething with emotion as I contemplate this immense gathering," said Bishop Farrelly. "It represents in every sense of the word the true manhood and womanhood of Catholic societies in Cleveland. It is a spectacle which charms the eye."

It is not enough for the Roman Catholic Church in Cleveland to have a "military mass," but the idea is somewhat rubbed in by a salute of thirteen guns of Battery A of the Ohio National Guard. Ohio has no moral or constitutional right whatever to fire thirteen guns off in salutation to any church whatever. If

Americans stand for anything at all, it is for a complete separation between church and state. But here is an instance when a state has fired off a salute of thirteen guns in honor of the Roman Catholic Church, and thereby encouraged the very thing that the best sentiment of the land opposes: militarism in a cassock.

The Emperor of Japan Honors Dr. Greene

Nearly forty-four years ago Rev. D. C. Greene and his wife landed in Japan. Since that time Dr. Greene has taken a prominent part in preaching, in teaching, in committee work and in Bible translation. He has endeared himself not only to the members of his own mission, but to foreigners and Japanese in all departments of life. In later days especially he has exerted his influence to promote good feeling between the land of his birth and that of his adoption. In recognition of this His Majesty, the Emperor of Japan, was pleased to confer upon him the third Order of the Rising Sun. A banquet was given to the doctor in honor of the decoration by his many friends on the evening of June 17 in the beautiful Ueno Park of Tokio. About seventy-five guests were present, including representatives of the nobility, educational and business men, missionaries and other Christian leaders.

Four congratulatory addresses were given, and a long letter from Count Okuma was read. The addresses paid a fitting tribute to Dr. Greene as representing the highest type of the American Christian gentleman. Special reference was made to his impartial views on subjects involving delicate treatment. What probably pleased him more than anything else was the glowing tribute paid to his children, all born in Japan and now in different parts of the world using their influence to cement the ties of friendship between East and West. The doctor's reply was characteristic, disclaiming any merit on his part, insisting upon the value of seeing the good in all men, and thanking the speakers for the kind references to his children.

One could write a brief history of modern Japan from the group gathered about the tables in the banquet hall. Baron Shibusawa could remember Perry and tell of the march of political events from that time to the present; Kikuchi could tell of great educational change; Ukita and Ebina could paint a picture of Christianity's struggles and triumphs; and the younger men present could contrast their own modern ideas with those of their fathers who lived in the palmy days of feudalism. Dr. Greene's share in the tremendous changes of forty years makes him worthy indeed of the honor that has come to him.—*The Congregationalist*, Boston.

What the Preachers Get

If the figures of Mr. Everett T. Tomlinson in the August number of the World's Work are correct, there is no danger of our preachers ever getting into the "money trust." Mr. Tomlinson gives the Census Bureau figures as per the following, showing the average salaries of ministers outside the large cities:

| | |
|--|--------|
| Southern Baptist Convention (White) | \$ 334 |
| Disciples | 526 |
| United Brethren | 547 |
| Methodist Episcopal (South) | 681 |
| Northern Baptist Convention (White) | 683 |
| Presbyterian Church in U. S. (South) | 857 |
| Congregational | 880 |
| Reformed Church in America | 923 |
| Presbyterian Church in U. S. (North) | 977 |
| Methodist Episcopal (North) | 741 |
| Lutheran | 744 |
| Universalists | 987 |
| Protestant Episcopal | 994 |
| Unitarian | 1,221 |

The leaders of other religious organizations in the United States are paid on an average as follows:

| | |
|-------------------------------|-------|
| Greek Orthodox Church | \$720 |
| Russian Orthodox Church | 731 |
| Buddhist | 840 |
| Jewish Congregations | 841 |

Mr. Tomlinson's keen remarks about church property and church debts, are also worthy of reproduction as follows:

"In the United States there are 192,795 church edifices, providing a seating capacity for 58,530,830 people. The total value of church property is \$1,257,575,876. The highest average of membership per organization is found in Rhode Island, where the figures are 522. On the other hand, Oklahoma has an average membership per organization of only 58, followed in order by Florida, 66; Arkansas, 69; and West Virginia, 75. An average membership of less than 100 is reported by twelve states; of 100 or more, and less than 200, in 23 states; of 200 or more, and less than 300, 7 states; and 300 or more, 7 states. The average number per organization is 157. The average value of church property is \$6,756, and the debt is \$3,214. The average encumbrance upon church property varies from \$12,400 in New York, \$10,983 in the District of Columbia, and \$8,608 in Massachusetts,

to \$960 in Kansas, where the average membership is 92; to \$1,013 in Florida, where the average membership is 66; and to \$483 in Alabama, which has an average membership of 93.

"A careful study of the data presented shows that there are 192,795 church edifices with an average of 157 members per organization, and that the debt of the average body is nearly 50 per cent of the value of the church property. This implies a heavy tax on the membership even before its legitimate work is begun. With a membership of 157, it is estimated that at least two-thirds of the members are women. This leaves 52 male members, of whom doubtless a large proportion are boys too young to be of much financial assistance. If only one-third is deducted for non-resident members, there are left approximately twenty to thirty men upon whom must fall the chief burden of support of 'the average' church. What such a tax would be if raised for other than church purposes is apparent."

Baptists Elect New General Secretary

Baptists of the whole country are rejoicing over the outcome of the Northern Baptist Convention at Detroit, of their efforts to secure Rev. Dr. Emory W. Hunt to be general secretary of the Baptist Foreign Mission Society. He had just accepted the pastorate of Emanuel Church, Brooklyn, one of the largest in the denomination, but that congregation released him in a message that produced in the Detroit Convention great enthusiasm. He was at one time pastor of Clarendon Street Church, Boston, and later president of Denison University, Ohio. Baptists have not yet reached the goal of \$3,000,000 for benevolences of all kinds, but they have increased their gifts and an educational canvass is being vigorously prosecuted. Some religious bodies have doubled, even quadrupled, their benevolent incomes during the past few years, and Baptists declare they are not to fail by having their aim too low.

A Bishop at 96

Of late, this department has noted a preacher at 100 years of age getting an honorary college degree, and another preacher at work in his 94th year. And now, we present Bishop Thomas Bowman of the Methodist church celebrating his 96th anniversary. Bishop Bowman was the chaplain of the United States senate in the administration of Abraham Lincoln. When he was born, George Washington was the only president that was dead and buried. He entered the Baltimore Conference in 1839, gave 30 years to the educational interests of his church, and 24 years to the active labors of the episcopacy. The patriarchal bishop is still a familiar figure on the streets of Orange, N. J., where he resides with his daughter, Mrs. B. D. Caldwell, who gave him a birthday dinner on July 15.

What the Editor's Scissors Show

During his summer in Great Britain, Dr. Jowett has been preaching to congregations that overflowed the meeting places. At Manchester people began to assemble two hours before the hour for service. Dr. C. W. Gordon ("Ralph Connor") also is finding British audiences gratifyingly responsive.

Officers of the Second Presbyterian Church, Chicago, who had hoped to obtain Dr. S. Parkes Cadman, the Congregational preacher of Brooklyn, as a successor to Dr. John Balcom Shaw, have been notified by Dr. Cadman that he prefers to stay in the East. In declining the call he says, "I cannot conceive a greater necessity, a greater opportunity or a more hearty and loyal response than this beloved Brooklyn and New York City presents today."

The death of Rev. George D. Matthews, D. D., general secretary of the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, occurred July 5. Dr. Matthews was 85 years old and was seriously weakened physically by his fidelity in the performance of his duties as secretary at the tenth council of the alliance, held at Aberdeen, Scotland, June 18 to 26. After the close of the council he went from Aberdeen to Edinburgh, was taken seriously ill on July 2 and passed away July 5. He was buried on July 9 in the churchyard of South Leith Parish Church in a family grave.

The New York Presbytery has taken title to the Labor Temple property in Second avenue, New York, paying \$200,000 to Greenwich Church in West Thirteenth street, Dr. George Hoadley, pastor. This church will use the money as endowment. It came to it through consolidation of the Fourteenth Street Church with the old Thirteenth Street Church, the name of both being then changed to the "Greenwich Church." The Church Extension Committee of Presbytery will manage the work, the Home Mission Board, heretofore in charge, dropping out. A Sunday morning service will be maintained, Rev. Jonathan C. Day remaining in charge. This action indicates a decision on the part of the Presbytery that the experiment of a labor temple in New York, and in that location, has proven successful. It was started by Dr. Charles Stelzle, now retired from it and from the Home Mission Board, to demonstrate methods by which church and labor interests might work together and help both.

From Near and Far

Mrs. Ella Flagg Young has resumed her plans for the Chicago public schools interrupted by her recent resignation. Fortified with the knowledge that she has the support and good-will of the mayor, the school board and the public, she has entered into the work with renewed zest. Especial stress is to be laid upon the study of sex hygiene, the development of the child under the Montessori system and the extension of manual training and domestic science to a greater degree of practicality. Mrs. Young has taught in the public schools of Chicago for forty-seven years, and has been superintendent of schools in that city since 1900. When seventeen years of age, she began to teach in the first grade in 1862. She was the first woman to be placed in charge of the school system of a great city, and the first to be elected president of the National Educational Association. Her salary as superintendent is \$10,000 a year. The malign influence of politics in the schools led to the resignation of Mrs. Young in the crowning period of her usefulness. Great rejoicing is evident on the part of the good citizens of Chicago, over the continuance of Mrs. Young in office. A vote of 14 to 1 showed the faith of the Board of Education in Mrs. Young's ability.

Discussing the plans of the Illinois vice commission Lieutenant Governor Barrett O'Hara said investigation work would be resumed in September. "We will give our attention to the question of wages in Illinois industries," said Mr. O'Hara. "Then we intend to study the effect of the segregation of vice. Another plan is to ascertain the owners of every piece of property in Illinois which is devoted to immoral purposes. We shall give publicity to the ownership disclosed. The New York investigating body reported that the department stores were not paying enough wages to their employes, but that there was no connection between low wages and vice. This report is regarded in all well-informed quarters in New York as a white-wash."

The will of Mrs. Anna B. Milliken, widow of James Milliken, who founded Milliken University in Decatur, Ill., was made public last week. It creates an art museum out of the large Milliken mansion. The trustees are given wide range in carrying out the will's conditions. A corporation may be formed to carry on the educational and charitable projects for which Mrs. Milliken provided by turning over all her personal and real property. The Milliken estate is worth about \$1,000,000.

The adjourned session of The Hague Opium Conference has just been held. All the governments addressed except Turkey and Peru have agreed to join in the effort to put an end to the manufacture and public sale of the habit-forming drugs, such as opium, cocaine, and the like. Turkey has not yet joined the compact because she has a large poppy culture and thinks she cannot afford to lose it. Peru likewise thinks she cannot afford to lose the profits from growing the cocoa from which cocaine is prepared.

A rich Londoner recently left a large sum in trust to enable poor people to get legal help. He says that he particularly wishes his trustees "not to hesitate to take up cases for the poor against the rich or titled people or public companies or their usurers, and more especially cases arising out of street or motor accidents which cause personal injury to poor people or damage to their property and test cases or appeals, even if involving considerable expenditure."

With the apparent double objective of eliminating the possibility of money stringency in connection with the movement of the crops this year and of affording to the country a powerful object lesson as to the value of the government as an agency in the banking business, Secretary of the Treasury McAdoo proposes to turn into the channels of trade from \$25,000,000 to \$50,000,000 now lying in the treasury vaults.

Iowa recently passed a law giving counties the right to tax themselves for public hospitals. This was the result of the work of a young country doctor who protested that there was no reason for cities having hospitals that would not equally apply to the rural districts. Several counties will immediately provide themselves with hospitals. Kansas and Michigan have passed similar laws.

That newspapers have a right to decline advertising when they deem it objectionable even if it is submitted to them under a yearly contract is the effect of a decision handed down in the District court at St. Paul, Minn. The case came up when a local department store was sued by a local paper to recover money due under a yearly contract.

The Chilean minister of foreign affairs at Washington has suggested to his country that Chilean youths after receiving their

diplomas hereafter shall be sent to the United States to complete their education along practical and technical lines. The Chilean government would bear the expense of transportation both ways.

Moving pictures are being used by the Chicago and Northwestern Railway to warn the public against the danger of trespassing on railroad tracks. In every city and town on its right of way films are furnished free by the company to moving picture theater owners for the purpose of demonstrating the hazard incident to walking on the right of way of a railroad.

A memorial pilgrimage in behalf of woman suffrage took place at Washington, D. C., when delegates representing every state in the Union presented petitions to the Senate urging the prompt passage of a resolution submitting an amendment to the Constitution granting women the right to vote in federal elections.

Direct wireless communication between America and Asia is now an accomplished fact, the United States Army signal corps station at Nome, Alaska, having been in communication with the Russian station at Anadyr, Siberia, 500 miles west of Nome.

After listening to an address by Mrs. Virginia Brooks Washburne the women of Muncie, Ind., recently started a clean-up crusade in that town. Mrs. Anna Marsh, president of the Indiana Franchise League of Muncie, will direct the campaign.

A commission form of government was recently adopted in Portland, Oregon, by a close vote. Mrs. Abigail Scott Duniway, "mother of suffrage in Oregon," like the other women of the city, cast her first ballot.

A Chicago father gave up his work in the city and moved to the country, because "it is practically impossible to rear a boy in a large city and bring him up to be a wholesome young man."

Mayor Blankenburg, of Philadelphia, has just closed a contract by the terms of which all the railroads entering the city are to bridge or tunnel every street now crossed at grade.

Women in Illinois cannot legally serve on juries. At least this is the construction placed on the state laws in an opinion recently made public by Attorney General P. J. Lucey.

The statement has been published by the Greek government at Athens that their army in this present fighting has lost 100,000 men. They are asking for hospital help from Europe.

The Federal Children's Bureau expresses the opinion that registration of births is more necessary as a basis of social betterment than is recording of marriages.

A bill has been passed by the French Chamber of Deputies providing for the moderate endowment of large families, to help in checking the decline in the birth-rate.

The Christian Endeavor Society has adopted the motto, "A Saloonless United States by 1920," as a fitting tercentenary of the landing of the Plymouth Pilgrims.

The recent Binghamton, N. Y., fire in which fifty persons were killed, according to latest estimates, and many injured, was started by a cigarette.

The board of trust of Vanderbilt University has unreservedly accepted the recent gift of Andrew Carnegie of \$1,000,000 to the medical department.

Vincent Astor is giving one-day outings at the seashore to five thousand New York tenement women and children this summer.

George Gray Barnard, the famous sculptor, is now in Kentucky seeking a living model for the Lincoln statue he is to make.

Four hundred and fifteen of the 1,000 students registered at the Pennsylvania School of Industrial Art are women.

Of 5,118 public-school pupils examined in April at Cleveland 2,029 were found more or less physically defective.

The Chicago Federation of Churches is using a gospel tent in a campaign of summer evangelism.

A nine-hour day for working women has been secured by the women voters of Iowa.



Sunday School Hosts Assemble

Report of Notable Convention at Zurich, Switzerland

By Ira Maurice Price

Switzerland is a little country. It contains only a little over 15,000 square miles of territory—less than one-third the size of the state of Illinois. But it is unique. Its area is mostly rugged and rough, with chains of mountains, many of which glitter and shine with their perpetual crowns of snow and ice. Its peoples are a composite or rather conglomerate. The north half—the Rhine valley—including the four large cities, Zurich, Basel, Berne and Luzern, are Swiss-German, that is, the people speak the German language. The Rhone valley, with Geneva as its chief city, speaks French. Southern Switzerland, including the Italian borders, speaks Italian, and the southeastern frontier—the Engadine—employs a language all its own—the Romansch—a corruption of the old Roman used there in past ages.

This little country is a republic with its capital at Berne. It needs no standing army, as the powers of Europe have pledged its neutrality, and hence its safety from all external political complications. Its people can, therefore, devote themselves entirely to the pursuits of peace, and they do.

Zurich.

Zurich is one of the largest of the six prominent cities of Switzerland. It is located at the north end of a beautiful sheet of water—Lake Zurich—nearly twenty miles long and about one mile wide, curving toward the southeast so as to form nearly one-eighth of the arc of a circle. The River Limmat, one of the affluents of the Rhine, flows out of this lake through the city. The choice city has history coming down from Roman times, and has passed through many a fierce struggle. In the fourteenth century, however, it became a free city and is today the pride of Switzerland. Its population reaches about 175,000. It is 98 per cent Protestant, and is the home of several of the most vigorous denominations. It is the center of the Methodist Episcopal work in Europe, there being six churches and a resident bishop of that body. The Baptist church is also strong and vigorous.

The pride of Zurich points to Zwingli, the reformer, as its earliest great saint. Twelve years of service in the Grossmuenster Church gave him a residence that entitles Zurich to count him as its own. This, too, was the home of Pestalozzi, the great kindergartner and teacher of children. To both of these men Zurich has erected noble statues—Zwingli's near a church, and Pestalozzi's in a beautiful park before a public-school building.

The World's Sunday-school Association.

The fifth World's Sunday-school Convention was held in Rome in 1907. At that time there was organized the World's Sunday-school Association, officiated by British and American delegates interested in world-wide Sunday-school promotion. The sixth convention met in Washington, D. C., in 1910, where plans expanded and interest extended to the farthest lands of the globe. The World's Association has for its purpose Sunday-school promotion to the uttermost parts of the earth. It works through existing agencies so far as possible and makes grants of money and sends secretaries to lands and peoples where the doors are open and where its help is welcomed.

The Seventh Convention Assembling.

For more than a year plans have been in progress for the seventh convention. Steamships were chartered and delegates appointed many months ago, to meet in this beautiful city. On the days of July 7-10 more than 1,300 American delegates reached this center for the convention (July 8-15), and nearly as many more from more than fifty foreign countries. More than 2,500 delegates from outside had registered by July 12. Of these over 200 were missionaries from every prominent land on the globe.

The Program and Place.

The program was a stupendous creation. It covered eight days, provided for forty-seven separate sessions, as many as six sometimes being in operation simultaneously, with about 250 participants, from fifty different nations of the world. In almost every case, the speakers came without expense to the World's Association, and many of them spoke ten minutes or less. The prevailing language used was English in the great morning and evening gatherings, though some addresses were made in German and French. English addresses were interpreted into German, and French into English. But afternoon sessions were either wholly in English, French or German without an interpreter.

The main place of meeting was one of the best I ever saw—a building designed for a music hall (Tonhalle). It had fixed seats for 1,800 people, but with chairs accommodated over 2,000 persons. There hung on the walls of three sides of the room the shields of about sixty-four countries; exactly over the platform hung an inflated globe lighted from the inside, about twelve

feet in diameter, and directly over it an illuminated red cross. In front of the great organ was the flag of Switzerland, and hanging on the right the stars and stripes, and on the left the union jack.

Reports of Commissions.

Only the briefest reference can be made to features of the convention. The liveliest interest was attached to reports from foreign fields. These were really under the auspices of six commissions: (1) Continental Europe; (2) South Africa; (3) India; (4) the Orient (comprising Hawaii, Japan, Korea and China); (5) Latin America; (6) Mohammedan lands. These commissions are composed in most cases of men who are on the fields, who understand fully the situation, and can speak with authority. Large numbers of other foreign missionaries also contributed many inspiring words to interest aroused by the reports of the commissions.

The two reports which markedly stirred the convention were those from "Mohammedan lands" and "the Orient." On the situation in Mohammedan lands we had such speakers as Bishop J. C. Hartzell, of Africa, Dr. S. M. Zwemer, of Cairo, Egypt, and Dr. J. P. McNaughton, of Turkey—all informed at first-hand on the critical movements in the Turkish Empire. No published reports or statements have ever presented such a picture of Turkey's present humiliation and ready concession to the requests and claims of Christian missionaries for freedom of speech and liberty of action.

Large popular interest had been taken in the tour of the Orient planned and carried out by Mr. H. J. Heinz, of Pittsburgh. Twenty-nine Sunday-school people embarked at San Francisco, Mar. 1, to make a study of Sunday-school conditions in Hawaii, Japan, Korea and China. Results of the four months' tour were presented with addresses, and a stereopticon exhibit of meetings held and scenes on the tour. Mr. Heinz and Mr. Frank L. Brown, and Rev. W. G. Landes, of Pennsylvania, were the principal figures in the presentation.

Reports

from the individual missionaries would be extremely interesting. Lack of space will admit only a mention. In the Philippines where a few years ago there was not a single child in Sunday-school, there are now 36,000, meeting every Sunday, under competent teachers, to study the Bible. In Korea there are now 200,000 in Sunday-school. Their policy is, the whole church in the Sunday-school. In India, in China and Japan the work is expanding in great proportions because of the co-operation of the World's Sunday-school Association. But all the addresses given at the convention will be published in full in English in the proceedings to be sold at \$1, and in a condensed form in German and in French, to be sold at one franc per copy. I venture to say that with the possible exception of the Edinburgh Convention none ever held has brought out such a fund of valuable information for the use of Christian workers as this seventh World's Sunday-school Convention.

What of the Future?

The chief officers for the next triennium (1913-1916) are: President, Sir Robert Laidlaw, of London, England; chairman of the executive committee, Mr. H. J. Heinz, of Pittsburgh, United States; treasurer, Mr. F. A. Wells, of Chicago. The election of general secretaries is left to the executive committee, but it is expected that the two men upon whom the constructing of the present program devolved, will be their own successors, Mr. Marion Lawrence, of Chicago, and Mr. Carey Bonner, of London.

Upon a most urgent invitation from the Sunday-school union and government officials of Japan, the convention unanimously and enthusiastically voted to hold the eighth World's Sunday-school Convention in Tokyo in 1916.

As a token of the convention's sturdy belief in the efficiency of the work done, there was subscribed in one evening the sum of \$110,000 toward the maintenance and expansion of the work for the next three years. Mr. Hartshorn, of Boston, whose superb work for the association in the past is well known, subscribed \$45,000; and Mr. Heinz, of Pittsburgh, \$12,000. There were also many other givers of influence and power in the counsels of the association. The whole-world idea, the union of Sunday-school work and its vigorous expansion in all lands seemed to dominate all the actions of the convention.

Zurich, July 15, 1913.

A resolution unanimously indorsing woman suffrage was adopted recently by the Ohio Christian Endeavor Society.

Chicago is to have ten women police. They will be assigned to parks and bathing beaches.

Los Angeles Entertains Endeavorers

"Increase" and "Efficiency," Keynotes of Great Convention

July 9-14, 1913

Los Angeles furnished an ideal setting for the convention. The weather, although considered unusually hot for Los Angeles, was, with the cool nights, a refreshing contrast to the intense heat in the middle and eastern states.

No hall in the city could accommodate the crowds expected, so the large-visioned committee put a canvas roof over Fiesta Park, making two auditoriums accommodating nearly 20,000 people. One was used as headquarters for the states and the other for the great mass meeting. In addition simultaneous meetings were held in the Temple Auditorium, and a score of churches.

In spite of the ample provision made, overflow meetings were necessary to accommodate the tens of thousands who sought opportunity to gain the inspiration of the great meetings, and the second day of the convention the supply of programs and badges was exhausted.

Features.

The street parade was a new feature and as the marching thousands of happy young people with music and song passed by, they made a profound impression on the tens of thousands of spectators who crowded the sidewalks.

The committee under the leadership of Mr. Leonard Merrill provided for every need, and the immense crowds were handled as easily and the meetings were as orderly as in an ordinary sized convention. The spirit of devotion and enthusiasm was contagious. The denominational rallies were more largely attended and successful than in any recent convention.

A Varied Program.

Every phase of religious activity was considered in practical conferences or inspirational addresses.

Pres. Henry Churchill King, of Oberlin College, one of our clearest and best balanced thinkers, led the great throng that met him each morning at 6:30 into the real meaning of "Life's Values." Dr. John Balcom Shaw conducted a most helpful series of conferences on "The Use of the Bible for Personal Growth and Service."

Dr. A. L. Phillips opened up the vast field of missions at home and abroad, and challenged the church of the future to plan adequately for the task committed to it. Dr. Charles M. Sheldon had three sessions with the pastors and older leaders to discuss the application of the "Old Gospel to New World Conditions." Social purity work for men was most effectively presented by Rev. E. A. King, and for women by Mrs. J. S. Norvell.

Practical conferences on every phase of Christian Endeavor work were conducted by General Secretary William Shaw, Field Secretary Karl Lehmann and a score of Christian Endeavor expert workers. Enormous crowds attended the four noon-day meetings in the Temple Auditorium, when vital questions relating to our civic, social and religious conditions were discussed by Dr. Ira Landrith, Hon. J. A. MacDonald, Dr. John Balcom Shaw and "Billy" Sunday.

The appeal of social service, the place of the Sabbath in present-day civilization, and the spiritual dynamic necessary to all permanent moral reform were handled in an inspiring way.

Rev. "Billy" Sunday conducted seven great evangelistic services. This much-criticised, but popular evangelist won the hearts of those who were able to get into the great auditorium. Hundreds were converted and thousands of Christians were quickened and inspired to more consistent living and larger service. Street meetings in many languages to reach the cosmopolitan population were held every day with most encouraging results.

Increase and Efficiency.

The past four years have been years of steady increase and efficiency. President Clark linked these words together as the watchwords for the coming years and suggested the establishment of Christian Endeavor Week as a stock-taking time, a time to review the past, emphasize the present and lay plans for a larger future. The suggestion was adopted, and definite plans and suggestions will be prepared by the United Society.

General Secretary Shaw, in presenting his encouraging report showing the practical efficiency of the societies, adopted the novel plan of illustrating the various lines of work by stereopticon pictures, showing the Endeavorers at work, and something of the actual results accomplished.

Carefully gathered statistics show that from 80 to 90 per cent of the Sunday-school teachers and officers and church workers come from the active membership of the Christian Endeavor societies.



Francis E. Clark.

A long and illuminating list of lines of service actually carried on by the societies was given. The reports of Mr. A. J. Shartle, manager, and Mr. H. N. Lathrop, treasurer, showed that the business and finances were in fine condition.

A Recruiting Ground.

A new feature of the convention was the "Decision Service," conducted by Dr. L. A. McAfee at the close of the principal sessions. Hundreds of choice young men and women made a definite covenant to endeavor to so shape their life plans as to give themselves to the ministry, missions or some other form of religious service.

Temperance and Christian citizenship were strongly emphasized and under the leadership of Mr. Daniel A. Poling, a program of education and agitation, aiming at the annihilation of the liquor business, and "A Saloonless Nation by 1920," was adopted and will be vigorously pushed. This campaign will unite and utilize all existing temperance organizations on a nation-wide program, each working it out along its own particular line.

Beecher's Humor

The following characteristic story of Mr. Beecher I heard from a college classmate, now dead, who was a Presbyterian pastor in Indianapolis and was present when the incident occurred: Mr. Beecher was pastor of a Presbyterian church in Indianapolis when called to Brooklyn. His people there were very fond of him and he of them. Whenever possible he would stop off, as he was passing through the city on his lecture tours, and spend a day with his old friends. In this way he saw them about once a year for many years.

During the latter years of his life he had not been able to do this and thirteen years passed without his seeing them. But in the very last year of his life he was able to spend a day in the city. One of his old parishioners met him at the station, took him to his home and during the day they drove about the city and called upon the few who were left. That evening the ministers of the city had a meeting to treat of some questions of local interest and Mr. Beecher was taken to the meeting. When he arrived they were already in session, but as the distinguished visitor appeared in the doorway, all arose out of respect to him. As they stood, the chairman addressed a few words of welcome and among other things he said, "Doubtless you find few of your old friends here in Indianapolis, after so many years of absence, but we who are here welcome you just as warmly."

The experiences of the day and the cordial greeting deeply touched the old man, and he replied, all still standing. He closed with these words: "Your chairman has said that I have found few of my old friends here in the city. It is true. I found only Mr. _____, Mr. _____ and Mr. _____ (naming four or five of the old men of the city.) But this afternoon we drove out to Cedar Hill (the cemetery) and I found them. They are all there—sleeping just as peacefully as they used to do under my sermons."—J. M. Kyle, in Congregationalist.

—A good thing to do when you pray is to ask God to bless somebody you don't like.

All over the world, so long as religion consisted of dead institutions, or dead institutions pretended to be religion; so long as priests walked up and down the earth claiming supernal power, and professing to wield it; so long as men fought for abstractions, and called abstract doctrines religion, or held them up as indispensable to religion—so long there could be no unity; the sticks lay dead in the old fire-place, or on the altar; but just as soon as the concurrent feelings of mankind begin jointly to look upon religion as love to God and love to man—just as soon as the common feeling is goodwill—the sticks will begin to burn; and the moment they begin to burn, nothing in God's universe can stop their coming together; and this feeling is that which is forging unity.

—Beecher.

"The Inside of the Cup"

A Review of Winston Churchill's Recent Religious Novel

Rev. Wm. T. McElveen, Ph.D., Evanston

Mr. Winston Churchill's new novel is as the title suggests a religious novel. It is a bulky volume of over five hundred pages. It is a very informing book. It deals with many of the problems of the hour. It discusses ecclesiastical, doctrinal, social and industrial questions. It is as the author says "the product of many years of study, reflection and experience." Mr. Churchill says he does not "pose as a theologian," yet many theological questions are debated in his book. It is the story of the mental and spiritual transformation of a clergyman. This clergyman, John Hodder, is an extreme Anglican. He writes the word church with a capital, and insists that the church has not only moral, but mental authority over men. After his conversion he described his former self as a "narrow, complacent, fashionable priest." The book tells of his many awakenings, and of his finally becoming a broad-minded, spiritual prophet. John Hodder intended to be a lawyer. But on the Sunday afternoon he is to discuss his future with a prominent New York lawyer, he attends a church service at which he feels that God has called him to the ministry. After three years' study at a High Church Seminary at which he is taught that the church is the "sole custodian of spiritual truth," he becomes the pastor of a country church. There he is a success. There "his religion" worked. Then he is called to St. John's church in a prosperous Middle West city. It is a downtown church. It is a beautiful edifice in a community which was once fashionable, but which is now morally as well as materially down at the heel. Dalton street, which is just around the corner from the church, is the catch basin for the human rubbish of the city. There vice is shameless and defiant.

A Handicapped Church.

St. John's is run by a moneyed clique. The chief of this clique is Eldon Parr, a financier. He had come to the city a poor boy. He had worked, saved and fought and made money. Much of his money he had made illegitimately. Religion to him was not life, it was a chore that he performed on Sunday. He was an arbitrary man who regarded himself as "the creator and the custodian of American prosperity." He gave money judiciously and generously to every charity. He was "the benefactor of an adulterous public." He was the leading vestryman of St. John's, and the most prominent layman in the diocese. Financially he had made several of his fellow vestrymen. But in doing this, he financially ruined thousands of others. One of these vestrymen is Nelson Langmaid, who was a past grand master in the art of advising financiers how to do dishonest things legally. His most notable achievement was making the thieving Consolidated Tractions Company a "law proof possibility." Another of his fellow vestrymen is Mr. Ferguson, the proprietor of a department store that pays its saleswomen starvation wages.

Some Riddles.

Mrs. Goodrich, one of his parishioners, has some doubts. He tells her that faith is like an egg. "It must be kept whole; if its shell is chipped, it is spoiled." He describes independent thinking as "mental anarchy." He urges her to accept what the church teaches simply because the church teaches it. Mrs. Constable urges him to read books that discuss the economic side of Christianity, but he refuses. She begs him to officiate at the wedding of her daughter, who had been divorced, and suggests that "two very excellent people may demoralize each other if they are ill-mated." Again he refuses. He dines with and learns something about Eldon Parr. Preston Parr, the son, is away from home because his father had been too domineering with him. When he had insisted upon marrying a poor girl, his father had bought her off. Alison Parr, the daughter, was an individualist. She wanted to make something of herself. Her father never understood her. They quarreled frequently. Finally she left him and studied in New York and Paris, and became a very successful landscape gardener.

During his second year at St. John's, John Hodder worked assiduously. He comes to think that perhaps an institutional annex to his church may help him in ministering to the community. Eldon Parr promises to build an up-to-date plant. Mr. Ferguson promises assistance. McCrae, the curate, regards the institutional feature as a compromise. He believes it will minister to the children, but that it will not remove the source of the evil. At a dinner party John Hodder learns how Eldon Parr and Tom Beatty, the city boss, who had made his pile, were associates in many a vile enterprise. He meets Alison Parr. She objects to his giving the church all authority. She tells him that Christianity is "incendiary," and that the "idea of Brotherhood is nitro-glycerine." It will burn up all the dross and consume all the evil. She insists that doing out charity is not carrying out the principles of Christianity. She makes him see that some of his beliefs are not in accordance with the teachings of Jesus. He experiences a personal awakening. He realizes that his church is "paralyzed and chained." He tells

his assistant he is going away for the summer. His train starts at five o'clock. At three o'clock he goes in his church and hears Mrs. Garvin praying for her boy Dickey who is seriously ill. He takes Mrs. Garvin home. He finds Mr. Garvin crazed by the loss of his money, and bitter against the church. He discovers that Eldon Parr's scheme to create the Consolidated Tractions Company has financially ruined Garvin. He goes next door to request a woman of the street to cease playing and singing that the sick boy may sleep. She tells him how many of the girls who formerly worked in Ferguson's store are now living "the easiest way." He learns that this girl is Kate Marcy, the young woman whom Preston Parr desired to marry. He comes to know Mr. Bentley, a former member of St. John's church. Mr. Bentley had lost the larger part of his fortune in one of Eldon Parr's thieving schemes, and had invested the rest of it in a kind of social settlement. So interested does Hodder become in the Garvins, Kate Marcy, and Mr. Bentley's ameliorating schemes that he forgets about his train. Instead of going away he stays in the city all summer. In the morning he studies the books he had previously hated, and in the afternoon he does social work with Mr. Bentley. He frequently meets Alison Parr. He does much to modify her individualism, and she does much to spiritualize his religion. During the summer he learns much; he is born again. Intellectually he comes to what he calls "the extreme Protestant position." He no longer believes in "the external and imposed authority of the church." The core of his new faith is Paul's idea of redemption by faith. Spiritually he is a new man. He tells Alison Parr "the convictions I formerly held, I have lost." He tells her too of the joy he finds in his new faith. He decides to stay in the church, and work for its reformation.

Friends and Enemies.

Mr. Engel, the librarian, assures Hodder that this is a reading age, and that many people are reading books on vital religion. Hodder informs McCrae of his change of belief, and is astonished to find that the little curate has been hoping and praying that the change would come. He tells Mrs. Goodrich that he has changed his mind about many things, and she and her husband become his zealous supporters. He has a frank talk with Eldon Parr. He tells him of Garvin, of Kate Marcy, and of his suspicions that the Consolidated Tractions was not organized in good faith. Eldon Parr replies, "business is war; if a man does not exterminate his rivals, they will exterminate him. In other days churches were built and endowed with the spoils of war. Today churches accept the support and gifts of business men." Hodder can create no sense of guilt in Eldon Parr. The following Sunday he preaches a sermon on the text "Except a man be born again." After insisting that religion is spiritual, and not ceremonial, he frankly tells the people of his change of belief. He urges that reform begin in the House of God. The church is divided. Some protest, others commend. The vestry meets. Eldon Parr is aroused, relentless. His hirings urge that Hodder resign. And when Hodder declines to resign, Parr withdraws his support from the church.

Alison Parr urges Hodder to be loyal to all the truth he knows. Mr. Bentley comes back to the church. Bedloe Hubbell, the leader of the Municipal Reform League, becomes an active worker in the church. Many curious people, some poor people, attend the church services, and St. John's enters upon its larger and more democratic mission.

Retribution.

Kate Marcy, who is lost for a few days, returns to Mr. Bentley's settlement, and in the cab in which she returns is found the dead body of Preston Parr. Hodder goes to tell Eldon Parr of his son's death. He meets Alison who informs her father, and Parr comes to Bentley's settlement to see the dead body of his son. He orders Kate Marcy away, but Alison reminds him "he belonged to her, not to us, and we must take her home with us." Kate Marcy refuses to live with Eldon Parr, and goes out into the darkness.

On the evening previous to Hodder's visit to the Bishop, Alison Parr puts her hand in that of John Hodder, and they become engaged. He makes Christianity intelligible and acceptable to her, and she makes him broader and more human. After the funeral Parr sends for Hodder. He announces that if Alison marries Hodder, he will disinherit her. When Hodder informs him that that fact will not change their plans, Parr tries to bribe Hodder. He promises "to settle on Alison a sufficient sum of money that will enable them to live in comfort the rest of their lives" if Hodder will be "sensible and resign from St. John's." This Hodder refuses to do. Parr then tells them of his plan to retire from business, and to spend the rest of his life in giving away his money. Hodder tells him that the greatest wealth is to know God, and the greatest joy is to co-operate with Christ in the extension of His Kingdom. But the financier won't repent, and Alison and Hodder go to Mr. Bentley's to prepare for their wedding.

Chaffing a Persian Brigand

Rev. Frederick G. Coan, nephew of the famous Dr. Titus Coan (the great missionary who Christianized the Hawaiian Islands), is spending this year at home on furlough from his devoted work in Persia. The addresses which he has been making among the churches are very interestingly flavored with the spice of adventure, says an exchange. Most dramatic of all his stories is his experience with a highwayman on a remote mountain road as he was returning from one of his itinerating tours. The tale loses a great deal of its thrill inevitably when repeated apart from the personality of Dr. Coan, but it is a good story even in cold type.

The road down which Dr. Coan was riding on the day of the incident was barely wide enough for the wary feet of his mule. It would have been impossible either to pass another traveler or to turn around on the narrow shelf of rock along which the animal had to pick its way. So there was nothing to do but stop when a brawny mountaineer stood out in the pathway from behind a bend in the road. The Persian, an evil specimen, advanced on the missionary with gleaming knife upraised in his hand. The sight was not a reassuring one certainly, but Dr. Coan, determining to make the best of the situation, smiled broadly at the fellow and asked gently:

"What are you going to do?"

The reply was gruff and unmistakably serious enough: "I am going to kill you."

Dr. Coan continued to smile.

"What are you grinning at? This is no laughing matter," growled the brigand, coming close.

Dr. Coan knew it wasn't, but he couldn't think of anything else to do that would be any more appropriate.

"Why do you want to kill me, anyhow? I never harmed you."

"No, I know you didn't, but I don't want you traveling along this road," was the surly answer.

The missionary was the personification of politeness.

"I didn't know you would have any objection," he murmured soothingly. "I am sure that if you will show me any other road to go on, I should be most happy to go that way. Shall we go back and look for another road?"

"Don't Talk to the Motorman"

"Non parlate al manovratore" is placarded over the [Florentine] motorman's head. But fortunately this interdiction of speech, while it may keep others silent, does not seem to apply to the manovratore in the least. So he talks to you, to himself, to the donkey-carts and oxen-drivers of the country road; to the bicyclers and busmen of the city streets and the dust-covered pedestrians of the side paths. And rarely does his talk miss point; there is always in it a touch of humor or wit, of impudence or mordant advice. It is a whole philosophy in interjection and passing comment; an exercise of the Tuscan heritage come down from

the master wits of the Renaissance. It is the transmitted poetry and epigrams of the days of Lorenzo.

As we are ready to start, a bus blocks our way. Imprecations hurl up and down between the perched bus-driver and the tram platform. The busman reviles the lowly position of the motor-man. "But you must be a much worse sort than I," replies our man of the electric current, "for they put you up there alone, away from your passengers. We tram men associate with people, we."—Max Vernon, in *In and Out of Florence*.

The Slaughter of the Innocents

ROSE TRUMBULL IN THE INDEPENDENT.

"O mother, see the mill lights in the darkness glow!"

"I see but candles for my dead
At foot and head."

"Nay, see how wrought by childish hands, world fabrics grow!"

"I see my babes, decrepit, bowed—
They weave a shroud."

"Yet see their golden wage: the purse of wealth is deep."

"The tide of barter at its flood
Gives bread for blood!"

"O mother, with thy visions dark, dost thou not weep?"

"For slaughtered babes upon such biers
There are no tears."

Cash Prizes to Writers

The American Sunday School Union offers \$2,000 in three prizes for three books as follows: 1. One thousand dollars to the author who presents the best original work upon "Christian Unity: Jesus Christ's Idea of It; How and Why It Should Be Realized Today." 2. Six hundred dollars for the best original work, and \$400 for the next best original work, to be written upon the topic, "Amusements: How can They Be Made to Promote the Highest Well Being of Society."

The society desires works of a practical, instructive and popular character, convenient in size, having about 40,000 to about 70,000 words in each book. Further information may be obtained from the American Sunday School Union, 1816 Chestnut street, Philadelphia.

The Boys' Department workers of the Young Men's Christian Association estimate that there are in this country eight million boys in the field they would occupy.

Crime statistics show that young men and unmarried men furnish the great majority of our criminals.



A Page of Human Interest

SENATOR CLAPP ON ROOSEVELT.

Senator Clapp, at a dinner in Washington, chuckled over the appearance before his committee of Colonel Roosevelt.

"The colonel," he said, "certainly got back at everybody. He reminded me of the Irishman."

"A friend of mine, traveling in Ireland, stopped for a drink of milk at a white cottage with a thatched roof, and, as he sipped his refreshment, he noted, on a center table under a glass dome, a brick with a faded red rose upon the top of it.

"Why do you cherish in this way," my friend said to his host, "that common brick and that dead rose?"

"Shure, sir," was the reply, "there's certain memories attachin' to them. Do ye see this big dent in my head? Well, it was made by that brick."

"But the rose?" said my friend.

"His host smiled quietly.

"The rose," he explained, "is off the grave of the man that threw the brick."—*New York Tribune*.

WHY JOE JEFFERSON WAS AWAKENED.

Joe Jefferson once played a one-night engagement as "Rip Van Winkle" in a small Indiana town. In the hotel at which he stopped was an Irish porter, who, from the serious interest he took in the house, might have been the proprietor. At six o'clock the next morning Mr. Jefferson was awakened by a violent thumping on his door. He had left no "call" order, but his sleep was spoiled, so he arose and soon appeared before the clerk indignantly demanding to know why he had been called.

The Irishman was summoned. "Mike, there was no call for Mr. Jefferson," said the clerk. "Why did you disturb him?"

Taking the clerk by the coat the Hibernian led him to one side and said, in a whisper: "He were shnorin loike a horse, sor, and Oi'd heerd the b'ys say as how he were onct after shlaping for twinty years, so Oi sez to meself: 'Moike, it's a cooming on to him ag'in, and it's yer duty to git him right out o' yer hourse.'"

FOREPAUGH'S PARROT.

"Old Adam Forepaugh," said a friend of the veteran showman, "once had a big white parrot that had learned to say: 'One at a time, gentlemen—one at a time—don't crush.'

"The bird had, of course, acquired this sentence from the ticket-taker of the show. Well, one day the parrot got lost in the country, and Mr. Forepaugh leaped into his buggy and started out post-haste to hunt for it.

"Peoplé here and there who had seen the parrot directed him in his quest, and finally, as he was driving by a cornfield, he was overjoyed to hear a familiar voice.

"He got out and entered the field, and found the parrot in the middle of a flock of crows that had pecked him till he was almost featherless. As the crows bit and nipped away, the parrot, lying on his side, repeated over and over: 'One at a time, gentlemen—one at a time—don't crush.'"

WHY HE WAS A SOCIALIST.

Upton Sinclair tells this story about a school address he once made.

"It was a school of little boys," said Mr. Sinclair, "and I opened my address by laying a five-dollar bill upon the table.

"I am going to talk to you boys about Socialism," I said, "and when I finish the boy who gives me the best reason for turning Socialist will get this five-dollar bill."

"Then I spoke for some twenty minutes. The boys were all converted at the end. I began to question them.

"You are a Socialist?" I said to the boy nearest me.

"Yes, sir," he replied.

"And why are you a Socialist?" I asked.

"He pointed to the five-dollar bill. 'Because I need the money, he said."

A STORY OF FREDERICK THE GREAT.

Many are the stories told of the wit and humor of King Frederick the Great of Prussia. Thus, a Protestant pastor of Potsdam went out to an adjacent village on a certain Sunday morning to preach. Suddenly a rabbit ran across his path. The holy man, having no other weapon, hurled his Bible at the venturesome intruder. It must have been a book of some size, for it killed the rabbit, whom the minister bore away in triumph as his lawful prize. The game warden thought otherwise, and brought charge against the reverend preacher. The latter refused to pay the penalty demanded. Finally the matter was brought to the king for his decision. Whereupon Frederick issued a decree that "hereafter all rabbits which a pastor shall kill with his Bible are to become his lawful property."

ALFRED NOYES ON POETRY.

Alfred Noyes, the British poet, though usually very successful in marketing his wares, suffered a slump on toward the end of his American visit, and naturally became low-spirited in consequence.

"Everything seems to be going wrong," he sighed one evening at the Franklin Inn in Philadelphia. "I'll have to change my luck somehow or other."

He laughed grimly and resumed:

"I asked the maid at my lodgings this morning what had become of the paper that I'd left lying on my desk."

"O, sir," said she, "I thought it was waste paper, and I threw it in the waste paper basket."

"No," said I, "it wasn't waste paper. I hadn't written anything on it yet."—*Daily Magazine*.

FRANK R. STOCKTON TELLS EXPERIENCE.

When Frank Stockton started out with his Rudder Grange experiences he undertook to keep chickens. One old motherly Plymouth Rock brought out a brood late in the fall, and Stockton gave her a good deal of attention. He named each of the chicks after some literary friend, among the rest Mary Mapes Dodge. Mrs. Dodge was visiting the farm some time later, and, happening to think of her namesake, she said: "By the way, Frank, how does little Mary Mapes Dodge get along?"

"The funny thing about little Mary Mapes Dodge," said he, "is she turns out to be Thomas Bailey Aldrich."—*Everybody's Magazine*.

RUSKIN'S COFFEE.

It would seem as if Ruskin were willing to carry his idea of perfection in detail, even into cooking. Mrs. Alec Tweedie tells a story of him in this connection in her book of reminiscences.

On the first night of his first visit in Ruskin's home, Ruskin asked my father whether he liked tea or coffee before he got up.

"A cup of tea," he replied.

"Why don't you choose coffee?"

"Well, to tell the truth, I have lived so much abroad that I don't fancy English coffee, it is generally so badly made."

WHY IT'S A DRUG.

William Jennings Bryan, at one of his famous grape juice dinners in Washington, gave a young French diplomat some good advice on temperance.

"Ah," said Mr. Bryan, "if all the people I've advised on temperance had only followed my lead there'd be a good many less beer saloons."

He paused, then added:

"But advice has always been a drug on the market. The enormous supply has killed the demand."

THE LUCKY ARCHITECT.

Secretary Bryan was listening, with an inscrutable smile, to the praises of a financial magnate that a senator was singing at a dinner.

"He's the architect of his own fortune, too," said the senator; "entirely the architect of his own fortune."

"Well," said Secretary Bryan, "it's a lucky thing for him that the building inspector didn't come round while the operation was going on."

ONLY ONE CHANGE.

A man who had bought one of John H. Twachtman's landscapes wished his opinion on the hanging of the picture. Mr. Twachtman expressed his approval of the background, the height at which the canvas was hung and the light. "Indeed," he said, "there is only one change to make." "What is that?" inquired his host, solicitously. "Why," said the artist, "I should hang it the other side up. I always have."—*Everybody's Magazine*.

DREAMS OF YOUTH.

Booth Tarkington, at a dinner in Indianapolis, talked about the dreams of youth.

"If the average man," he said, "could achieve at 50 or 60 what at 18 he promised himself to reach before he was 25 you couldn't go out of the house without falling over Croesus and Shakespeare, Michael Angelos and Beethovens."

THE REBUKED PESSIMIST.

Helen Keller, blind and deaf, is a great optimist and her optimism finds vent in many poetical phrases.

Miss Keller, at a tea in Boston, took to task a novelist who had become pessimistic because his last book had fallen flat.

"You say we have outgrown our illusions," she remarked, "but is not that the greatest illusion of all?"

SENATOR HANNA'S BIG WISH.

Senator Hanna was once asked if he ever cherished a wish for something in addition to his present achievements. The questioner wished to decoy him into an expression of political ambition. But he replied, looking along the dinner table at which they were seated: "Yes, I have one wish. I wish that I might eat what I please, and compel some Democrat to digest it."—*Exchange*.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

Conference of Foreign Missionaries

There was an elect gathering at the College of Missions in Indianapolis for three days in the latter part of July. It was a conference of the missionaries of the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions, some of them at home on furlough, others newly appointed on the eve of departure for the far off fields. The faculty of the College of Missions and all the officers of the two societies were present, with the exception of the beloved F. M. Rains, who was kept away by sickness. In addition to these, some of the home workers of the Woman's Board were in attendance, and many friends from Indianapolis and places near by. The purpose of the conference, as stated on the program, was, "for the discussion and study of themes relating to the work of the missionaries and the societies, and for mutual fellowship and acquaintance."

The Missionaries.

The ends of the earth were met in Graham Chapel, when the conference opened on the morning of Tuesday, July 22. India, China, Tibet, Japan, the Philippine Islands, Liberia and the Belgian Congo in Africa, Cuba and Mexico were represented by about forty missionaries, ten of these going out for the third time. India led in numbers; fifteen men and women were present from stations at Bilaspur, Mahoba, Kulpahar, Maudha, Damoh, Harda, Mungeli, and two of the new missionaries were going to the language school at Lucknow. In this group were a young bride and groom, just beginning their missionary pilgrimage, and Miss Mary Kingsbury, who was one of that heroic band of pioneers who went to India in 1882—first fruits of the Disciples of Christ for foreign missions. She has been in India for thirty-one years, and hopes to be there many more; all of her long period of service has been spent at Bilaspur, almost entirely in orphanage work. No tongue can tell what transformations of life and character have been wrought by this modest, gentle woman.

Always sitting beside her, was Mrs. Bertha F. Lohr, who has served in India for twenty-six years, much of that long period of time conducting the successful schools at Bilaspur; she is now in charge of the mission at Kulpahar, where there are seventy women, and twenty or thirty babies; it is an industrial colony, and every one, even the little group of blind women, has her daily tasks to perform. The station has fifteen acres of land where the women raise many things, besides doing their household tasks, and the exquisite needlework in which they excel. They are paid a small wage for their day's labor, and from this they supply their food and clothing as soon as they are able. There is a mission shop on the compound where all they need can be bought at reasonable rates. Thirty of the women are now entirely self-supporting, and all are encouraged and stimulated to earn their own living.

Another of the India veterans is Miss Mattie Burgess, of Mahoba, who has been on the field for twenty years; these three quiet women were the seniors in service of those assembled at the conference; neither of them was on the program, but their very presence, and the knowledge of their good works were far more eloquent than words. All of them are mothers of many daughters, rescued from heathenism, who rise and call them blessed. It was an inspiration and a benediction to meet them, and have fellowship with them.

The group from the Congo in Africa opened our hearts anew to the wonders being wrought there. There was only one representative from China—Justin Brown, of Luchowfu, where the Christian Woman's Board of Missions will soon open its new girls' school. The presence of Mr. and Mrs. James C. Ogden, and their two little children, brought afresh to mind their thrilling escape from far Tibet. Mr. Ogden was not well enough to tell again the wonderful story that has touched so many hearts, but the presence of the brave little family added much to the interest of the conference.

The Program.

The program was of unbroken excellence; the papers and addresses were on vital subjects, and were most carefully prepared, and the remark was often made that the proceedings were as enjoyable and edifying as those of our national conventions. Every one there was either a missionary, or an enthusiastic believer in missions—there was nothing to distract or wean away, and that created an atmosphere as helpful as the program itself.

Our ministers and college men gave most generously from their rich stores of spiritual experience; all of the Bible studies were thoughtful and stimulating. Professor Alva W. Taylor came from Columbia, Missouri, to speak on his great theme, "The Social Side of Missions." F. W. Burnham came from Springfield, Illinois, to

give his paper on "The Holy Spirit in Missions." President C. T. Paul gave an incomparable address on the congenial topic, "The Intellectual Life of the Missionary," and Dr. H. C. Hurd, and Professor J. McGavran, of the faculty of the College of Missions, gave valuable papers. President McLean read an illuminating paper on "The Attitude of the Missionary," and the two secretaries of the foreign society gave notable addresses; the president and secretaries of the Christian Woman's Board of Missions made helpful contributions to the exercises.

The addresses of the missionaries were, as usual, the high water mark of the conference. To the regret of all, Dr. J. C. Garritt, who was to have spoken on "The Situation in China," was prevented from coming, but the addresses of Bruce L. Kershner, of Manila, on "The Philippine Islands in Their Relation to the Orient," and of Herbert Smith, of Lotumbe, on "The Work of a Mission Station in Africa," warmed all hearts to the needs of those distant lands.

But nothing more eloquent or touching was said, than when each of the volunteers told in a sentence why he was going as a missionary, and each of those on furlough told why he was returning to his field. The words and statements were brief and simple, but they sounded the depths of meaning and reached heights of aspiration in the Christian life.

The vesper service on the last evening of the conference, when tender and cheering words were spoken to the new missionaries, so soon to sail to their far fields, was full of feeling. They were to go to Japan, the Philippines, India, Africa and Cuba. Many remembered Lewis Hurt, who had already sailed for Liberia, to join his college friend, Emory Ross, and Mr. and Mrs. Johnson, who were unable to be present, but would soon start on their long journey to the Congo.

Blessed are such conferences—not only because so many choice things are said, but because such deep things are felt. The memory of the fellowship of those three days will linger like the fragrance of unseen flowers, long after the missionaries have gone to their far countries, and will help to bridge the seas that flow between them and us.

I. W. H.

For the Quiet Hour

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible change and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely), that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

Saints are not born into sainthood. When we are born again of the Spirit of God, converted to a new life, the process of sainthood has only begun. Read the lives of the saints and see by what long years of vigils and fastings they became perfect. Souls are grown, not made. If we nurture the soul on holy choices, sweet sympathies, and kindly deeds, by and by fruit will appear.—Selected.

"The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We can not choose the circumstances, but we can choose the temper."—Lucy H. M. Soulsby.

"Even the humblest person, who sets before his fellows an example of industry, sobriety and upright honesty of purpose in life, has a present as well as a future influence upon the well-being of his country."—Samuel Smiles.

"I dare not lay it down: I only ask
That, taking up my daily cross I may
Follow my Master, humbly, step by step.
Through clouds and darkness unto perfect day."

Disciples Table Talk

S. G. Inman writes interestingly from Mexico: "Last Sunday was a good day for us. While wounded soldiers were being brought in from the battlefield south of us, rumors were flying thick that soon the Federals would attack our town. Families were moving across the international line for safety. A bigger crowd than any public assembly had numbered since our city became the general headquarters for the Constitutional forces, had met in our building for Sunday-school—three hundred and fifty-four. It was a high pressure day, the close of a red and blue contest. There are some very fine families represented here, who will be faithful to our work. Some while ago, when our town was practically depopulated, our Sunday-school was left with a baker's dozen, but as the refugees from the south began to come in, we decided to make a great effort to get a hold of them, and the result was our school of 354 last Sunday. We are in a campaign of visitation, training teachers, etc., to organize and hold this mixture of people, not over 15 per cent of whom have ever been in a Sunday-school before."

The following postcard message is just received: Christian Mission, 1854 Azcarraga, Manila, P. I., June 23, 1913. Seven baptisms in Manila and six in the Tagalog provinces the past month. The Central Sunday-school has an average attendance of 120. Teacher training class has an attendance of 25. Small Sunday-schools are conducted by students at Pasay, Mandaluyong, Tondo and Sulo, points in or near the city. Bible class and service for Americans, Sunday-school and service for Illocanos, Sunday-school and service for Tagalogs, and service for students in English are the Lord's day program at the Mission House. English services are held every Sunday at the general prison across the street from the Mission House. Evangelistic meetings are held at some fifteen points in the city every week. Two beds in hospital endowed by Masons.—L. Wolfe, Dr. W. N. Lemmon and J. B. Daugherty.

F. B. Thomas, Danville, Ill., writes that he spoke to 2,000 people at the Coliseum in that city, in the union meeting of the six down town churches. Mr. Thomas closed his supply ministry at First Church, Danville, July 29. During this spring and summer period more money has been raised for missions than ever before in the work of the church. A debt of \$1,300 has been raised. During August Mr. Thomas is holding a tent meeting at Jefferson, Tex.; in September, at Marshall, Ill. He has some free time during December.

C. R. Stauffer writes that the Norwood, O., church has recently celebrated the first anniversary of the beginning of his pastorate in this field. During the year 162 persons have been added to the membership, an increase of 50 per cent. Work has been resumed on the \$30,000 Sunday-school plant which it is expected will be ready for occupancy Jan. 1. This is only the first section of the complete building.

Central Church, Rockford, Ill., W. B. Clemmer, pastor, has voted to let the contract for the second stage of work on their new building. The corner stone will be laid in August. The congregation is now meeting in the court house. The pastor of this church spoke to his old home church at Lanark, Ill., July 6.

James Ware, who had to undergo a severe surgical operation, is returning to China. He sailed from Vancouver on the Empress of Japan July 30, in company with Dr. A. L. Shelton, who is on his way to Tibet by way of China.

A. F. Hensley, Bolenge, Congo, Africa, reports that there have been 450 baptisms at Bolenge this year. The church membership now numbers about 1,405. This is the largest church we have on any mission field.

E. W. Elliott reports that at Tampa, Fla., fifteen additions have been made to the

church during the past two months, seven by confession of faith. Mr. Elliott will vacation during August on the beach.

J. C. Ogden, of Tibet, who has been at Battle Creek Sanitarium for special treatment, is much improved and it is believed he will soon be able to return to his chosen field.

Dr. Lemmon, Manila, states that there were 413 patients treated during the month of May. There were 31 surgical operations. Besides, he visited six outside towns.

F. W. Burnham, of Springfield, O., spoke to the conference of missionaries at the College of Missions, Indianapolis, July 24, on "The Holy Spirit in Missions."

J. B. Daugherty, Manila, P. I., states that a monthly in the Tagalog language is being published. Its name is Ang Daan Ng Kapayappan.

The 1914 Louisiana Convention will be held at Shreveport. R. L. Porter, of Cheneyville, is the newly elected president of the state organization.

First Church, Springfield, F. W. Burnham, pastor, is planning to celebrate the eightieth anniversary of its founding early in October.

The building of First Church, Denison, Texas, was burned recently, entailing a loss of \$20,000.

Neal McCollum, retired evangelist of the Disciples, died recently at his home in Tacoma, Wash.

Mount Ayr, Ia., congregation will soon build a \$15,000 home.

EVANGELISTIC MEETINGS.

Coldbrook, Ill. — Sheplett, pastor; Fife Brothers, evangelists; 53; continuing. Bedford, Okla., Harvey and Winters, evangelists. Church organized.

Munfordville, Ky., L. S. Drash, of Evansville, preaching; 18; closed.

La Monte, Mo., C. V. Pearce, pastor; Brooks and Bailey, evangelists.

RESIGNATIONS.

W. I. Stephenson, Albion, Ia.

W. C. Prewitt, Niagara Falls, N. Y.

CALLS.

W. O. S. Cliffe, El Monte, Cal. Joseph Swain, Park Place, Norfolk, Va. J. J. Ramsey, Leavenworth, Kan., Sept. 1. O. E. Tomes, Mishawaka, to West Jefferson St., Ft. Wayne, Ind.

Charles H. Hulme, Homestead, Pa., to Bartlesville, Okla.



W. R. Moffett.
Recently resigned at Wauseon, O.

HOME MISSION ITEMS.

Conventions in the northwestern states and the provinces of Canada, just closed, show uniform improvement over those held in the same regions two years ago. With one exception, the attendance in each was larger and in all the reports were gratifying and gave hope of future enlargement. A noticeable and encouraging feature of each convention was the personnel of the several boards, and the business-like way in which they transacted their business. Why should not the Lord's work call into service our best business men?

B. L. Ray has just closed a short meeting at Yellow Grass, Saska. Twelve strong men confessed faith in Christ the last Lord's Day evening meeting. Such interests justify continuance.

J. B. Lockhart's evangelistic work at Everts and Baldwin, Ark., shows gratifying results.

C. F. Swander reports for the Oregon Evangelist fourteen accessions through their labors in the month of June.

M. B. Ryan, superintendent of missions in Alberta, will minister to the Calgary Church, while evangelistic services are given to the establishment of the church in Edmonton.

A. E. Young reports eighteen accessions to the churches under his direction in West Washington. I. N. McCash.

DEATH OF CAPTAIN MAJOR.

This Board has heard with sincere sorrow of the death of Captain Joe Major. In his death Eureka College has lost a steadfast friend and liberal supporter. As a member of this Board for more than a score of years, he contributed liberally of his counsel and of his means for the welfare of the college. He was a loyal and worthy son of Ben Major, who was the leader in the founding of the institution.

The Board hereby tenders its profound sympathy to Mrs. Major and her children, in their loss of husband and father; to the Church of Christ, in its loss of a useful member; to the whole community, in its loss of an enterprising and patriotic citizen.

The Board directs that a copy of this appreciation be furnished to Mrs. Major, and that it be published in the local papers and in the religious periodicals of the Churches of Christ.

COMMITTEE:

W. F. Shaw,
R. A. Ward,
M. L. Harper.

A REQUEST TO STATE SECRETARIES.

I recently sent to each state board a letter and two sections from the forthcoming report of the Budget Committee together with a blank form for certain information which the committee desires. I have thus far received only a few replies and most of them are such as lead me to believe that my letter was not understood. Hence I am taking this method of asking the state secretaries to reread my letter and then do the following things:

Meeting of the board. Some of the secretaries have already filled in the blank without consulting their boards. The committee wants the state boards to furnish the financial estimates.

Second, have the state board signify whether or not it will act as the Apportionment Committee in its state, if the report is adopted by the Toronto convention.

These are the two things I asked to have done in my letter, and I am calling attention to them now because our committee cannot include state missions in the general missionary budget which it will recommend to the convention unless these two things are attended to. If state secretaries will do exactly what I requested them to do in my letter, they will save me a lot of needless correspondence and will greatly help the Budget committee in its work. All replies covering the two requests should be in my hands not later than Sept. 15, in order that the United State Mission budget may be included in the printed report of the Budget Committee.

Liberty, Mo. Graham Frank, Chairman.

The Good Sense of Church Extension

1. A suitable church building is one of the first requisites of the permanency, the prosperity and the efficiency of a congregation. Its hands are tied without it. With it a poor little mission gets church members.

2. Therefore, church extension is an essential adjunct to the work of Home Missions and City Evangelization. Including state boards, there are 127 home societies organizing churches and 40 per cent of them come to church extension for help to build.

3. We have lost our gains in former years because the church builder did not start promptly on the track of the evangelist and the home missionary. The Southern Methodist church lost 60 per cent of their converts for lack of church buildings early in their history. They have raised over \$3,000,000 for church extension. Our losses were equally heavy before our church extension fund was started.

4. Mission churches cannot borrow from secular funds. The church extension fund is a financial friend of the mission church that cannot borrow elsewhere. For the poor, struggling mission it is the church extension fund or nothing. In 1911 and 1912 there were 551 such churches appealing for help and we could aid but 165. We certainly need a second million soon.

5. Not as a beggar asking alms, but as a servant of the Lord's vineyard, seeking only what is due it, does the church extension fund come. In the name of Christ it holds out its hand. It comes with an appeal that commands itself to the good sense of all. It appeals in the name of our uncouthed homeless brethren. The board is assured the call will not strike unheeding ears.

The new receipts to July 25th amount to \$60,242.44. If we can get \$40,000 during August and September, we shall reach a \$100,000 for church extension for the first time. That will be a fine start on the second million recommended by the Louisville convention. This goal is worth trying for. Let all of us pull together and it can be done.

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